

8  
Articles to be in-  
quired of, within the Diocesse of Ex-  
on, in the visitation of the reuerende  
father in God, John Bishop  
of Excester.

In the .xxi. yeare of the reigne of our most  
gracious soueraigne Lady Elizabeth, by the  
grace of God, Queene of Englande, Fraunce,  
and Ireland, defendresse of the  
fayth. &c.



Imprinted at London, by  
Thomas Purfoote.

z Anno. 1579. z

STC 10203

John Walton Bp





**academic**  
microforms limited

London and Wick UK

Web: [www.academicmicroforms.com](http://www.academicmicroforms.com)

10 CENTIMETRES

50 MILLIMETRES



Articles to be inquired of, within the  
Diocesse of Excester. &c



**W**hether Common Prayer bee  
long or said, by your Person, Vicar, or Cu-  
rat, in your severall Churches or Chap-  
pels, distinctly & reverently, & in such order  
as it is set forth by the laws of this realme,  
without any kinde of alteration, and at due  
and convenient howers: and whether your  
Minister so turne himselfe, and stande in  
such place of your Church or Chauncell, as  
the people maye best heare the same: And  
whether the holpe Sacramentes bee like-  
wise ministered reverently in such manner,  
as by the lawes of this Realme is appointed: and whether vpon Wed-  
nesdaies and Frydaies, not being Holydaies, the Letany and other  
prayers appointed for the day, be sayd accordingly:

1 whether you have in your parish Churches & Chappels, al thinges  
necessarie and requisite for common Prayer, and administration of the  
Sacramentes, specially the Booke of common prayer with the new Ra-  
bender, a Psalter, the English Bible in the largest volume, the two  
Tomes of the Homelies, the Paraphrases of Erasmus, translated into  
English, the Table of the ten Commandmentes, a convenient Pulpit  
well placed, a comely and decent Table, standing on a frame, for the holy  
Communion, with a sayze linnen Cloth to lay vpon the same, and some  
covering of Silke, Buckram, or other such lyke, for the cleane keeping  
thereof, a sayze & comely Communion Cup of Silver, & a Cover of Sil-  
ver for the same, which may also serve for the Ministration of the Com-  
munion bread, a decent large Surples with sleeves, a sure Coffer with  
two Lockes and keyes, for the keeping of the Register Booke, and a  
strong Chest or Boxe for the almes of the poore, with thre Locks and  
keyes to the same, and all other thinges necessary in and to the premises.

3 whether the forme of commination against Sinners, with certaine  
prayers following the same, set forth in the latter ende of the Booke of  
Common prayer, to be vsed at diuers times in the yeare, be by your mi-  
nister plainly and distinctly reade in your Church or Chappell vnto the  
people, betwene the Letany, and the Commemoration or ministration  
of the holy Communion, thre tymes at the least in the yeare, that is to  
say for order sake, yearly vpon one of the thre Sondayes next before  
Easter, for the first time vpon one of the two Sondayes next before the  
feast of Pentecost, for the second time. And for the thirde tyme, vpon  
one

## Articles.

one of the two Sondayes next before the feast of the birth of our Lord, one and besides the accustomed reading thereof, upon the first day of lent :

4 Whether in your churches and chappels, all Altars be vnterly take downe and cleane remoued, euen vnto the foundation, & the place where they stood, paved, and the wall wherevnto they walled, walled ouer, and made vniuersall with the rest, so as no breache or rupture appeare : And whether your Woodclofts be taken down, and altered so, that the upper parts thereof, with the siller or loft be quite taken downe vnto the crosse beame, and that the said beame haue some convenient crest put vpon it :

5 Whether your churches and chappels with the Chauncels thereof be well and sufficiently repaired, and kept without abuse of any thing : And whether your Churchyardes be well fenced, and cleerly kept : and if any part thereof be in decay, through whose default it is so :

6 Whether all and every Antiphoners, Masse bookes, Grailes, portifolles, processionals, manuales, Legendaries, and all other bookes of late belonging to your church or chappell, which serued for the superstitious Latine seruitice, be vnterly defaced, rent, and abolished, and if they bee not, through whose default that is, and in whose keeping they remaine : And whether all Vestments, Albes, tunicles, Stoles, phanons, pipes, paces, Handels, Sacringels, Censers, Crismatories, crosses, Candlestickes, Holy water stockes, Images, and such other reliques, and monuments, of superstition and Idolatry, be vnterly defaced, broken, and destroyed : And if not, where, and in whose custody they remaine :

7 Whether your Parson, Vicar, Curat, or Minister, doe weare any Cope in your parish Church or Chappell, or minister the holy Communion in any Chalice heretofore vsed at Masse, or in any prophane Cup or glass, or vse at the Administration thereof any Gestures, rites, or Ceremonies, not appointed by the Booke of common prayer, as crolling or breathing ouer the Sacramentall bread, and wyne, or shewing the same to the people to be worshipped and adored, or any such lyke, or vse any Oyle and Chizme, Tapers, Spattle, or any other popish ceremonie in the Administring of the Sacrament of Baptisme.

8 Whether any holy dayes or fasting dayes heretofore abrogated, or not appointed to be vied as holy dayes, or fasting dayes, by the new Kalender of the booke of common prayer, be either proclaimed and bidden by your Parson, Vicar, or Curat, or bee superstitiously observed by any of your Parish, and what be their names that so doe observe the same : and whether there be any ringing or tolling of Bells to call the people together, vied in any of those dayes, more or otherwise, than commonly is vied vpon other dayes that be kept as workdayes :

9 Whether when any man or woman is in passing out of this lyfe, the Bell be tolled, to moue the people to pray for the sick person, especially in all places, where the sick person dwelleth neare vnto the church : and whether



## Articles.

Whether after the time of his or her passing out of this worlde, there bee any more ringing but one short peale before the buriall, and another short peale after the buriall, without any other superfluous or superstitious ringing: And whether on all Saintes day after evening prayer, there bee any ringing at all, or any other superstitious ceremony used, tending to the maintenance of popish purgatory, or of prayer for the dead, and who they be that use the same: And whether there be any ringing, or knolling of bells on Sundayes or holy dayes, betwene morning prayer and the Letany, or at any time of the common prayer, reading of the Homilies, or of preaching, except one bell in convenient time to be rung or tolled before the Sermon, or any other ringing used upon Dayntes Eues, or festival dayes, saving to common prayer, and that without extesse, and whos both ring or knoll otherwise:

10 Whether your Parson, or Vicar, have preached, or cause to be daily preached in your Church, his quarterly or monthly Sermons, as by the Queenes Injunctions he is bound, and what be the names of suche as have preached for hym: and whether he hath admitted anye man to preach, not having sufficient licence, or hath inhibited or letted anye from preaching, having sufficient licence:

11 Whether any person or persons, not being ordained at the least for a Deacon, or licensed by the Ordinary, do say common prayer openly in your Church or Chappell, or any not being at the least a Deacon, doe solemnize Matrimony, or administer the Sacrament of Baptisme, or deliver unto the Communicantes the Lords Cuppe, at the celebration of the holy Communion, and what he, or they be, that so doe: And whether the Parson, Vicar or Rector, of your benefice, doe cause or suffer anye Curat or Minister, to serve your church, before hee bee examined and admitted by the Ordinary, or his Deputy, in writing, and doe shew his licence to the Ordinary, and whether any Curat doe serve two cures at one tyme, without the speciall licence of the Ordinary, or his Deputy in that behalfe, in writing hee had:

12 Whether your Parson, Vicar, or Curat, doe every Sunday when there is no Sermon, reade distinctly and playnely, some part of the Homilies prescribed and set forth by the Queenes authority to be read, and every holyday when there is no Sermon: also immediately after the gospel, openly, playnely, and distinctly recite to his parishioners the Lords prayer, the Articles of the fayth, and the ten commandmentes in English: and whether any Minister, not admitted by the Ordinary, or by other lawfull authority, doe expounde any Scripture, or matter of Doctrine, by the way of exhortation or otherwise, and thereby omitt and leave off the reading of the Homilies.

13 Whether your Parson, Vicar, or Curat, doe every Sunday and holyday one halfe hower before Evening Prayer, or in the end of Evening prayer, after the second Lesson, instruct the Chyliden, Apprentises,

## Articles.

and Seruantes that be of conuenient age, or some of them, at the time willerne. The Lordes prayer, the Articles of the fayth, the ten Commaundementes, and the Catechisme, (that is now allowed and set forth) and whether all Maysters, Mystris, Danies, and parentes doe sende and suffer their youth so to be instructed and taught, and if any refuse and doe not, to present their names, and all that cannot say the premises, beinge aboue the age of seven yeares, and vnder the age of twenty yeares.

14 Whether your person, Vicar, Curat, or other Minister in your Church or Chappell hath admitted to the receiuing of the holy Communion, any open & notorious fornicator, adulterer, or euill liner, by whom the congregation is offended, without due penance fyrst done, to the satisfaction of the Congregation, or any malicious person that is notoriously knowne to be out of Charitie, or that hath done any open wrong to his neighbour, by word or deede, without due reconciliation fyrst made to the party that is wronged.

15 Whether your Person, Vicar, Curat, or Minister, hath admitted to the holy Communion, any of his Parrish, beinge aboue twenty yeares of age, eyther mankynde or womankynde, that cannot say by hart the ten Commaundementes, the Articles of the fayth, and the Lordes prayer in English, and what be the names of such as cannot say the same, or beinge aboue four teene yeares, and vnder twenty yeares of age, that cannot say the Catechisme, allowed and set forth in the sayd Booke of common prayer: And whether he marry any persons which were single before, that cannot say the Catechisme: And whether he sleeth to examyne his Parrishyoners at conuenient tymes, before he administer vnto them, and namele before Easter yearelye, to the intents her maye knowe whether they can say by hart the same, which is requyred in this behalf, or no?

16 Whether your Priests and Ministers bee peacemakers, and no brawlers, or sowers of discord, and exhort their parishioners to obedience towardes their Prince, and all other that be in authoritie, and to charity and mutuall loue among themselves: whether they be diligens in visiting the sick, and comforting them, and doe moue them earnestly, especiall when they make their Testaments, to consider the necessitie of the poore, and to geue to their bore or Chest, their charitable deuotion and almes:

17 Whether they neglect the study of the holy scriptures, and of the word of God: and whether such of them as be vnder the degree of a maister of Art, haue of their owne, at the least the new Testament both in English and Latine: and whether they do every day with good aduise ment conferre one Chapter of the Latine and English together at the least: and whether they haue giuen due account thereof, and to whom?

18 Whether any of your Persons, Vicars, Curats, or Ministers be fauourers of the Romish or supreme power, letters of true Religion, preachers of corrupt and popish doctrine, or mayntainers of sectaries



## Articles.

or doe set forth and extoll bayne and superstitious religion, or be maintainers of the vnlerned people in ignorance and error, encouraging or moving them rather to pray in an vnknown tongue, then in Englishe, or to put their trust in a certaine number of prayers, as in saying ouer a number of Beades, Lady Psalters, or other lyke.

19 Whether any doe preache, declare, or speake any thing in derogation of the Booke of common prayer, whiche is set forth by the lawes of this Realme, displaying the same, or any thing therein contayned:

20 Whether your Parson, Vicar, or Curat, hath or doth maintayne any Doctryne contrary or repugnant to any of the Articles agreed vpon by the Clergy, in the Conuocation holden at London, Anno Do. 1562, for the amoyding of diuersities of opinions, and for establishment of consent, touching true Religion, set forth by the Queenes authoritie: and whether any haue bene admitted to his Benefice since the thyrteenth yere of the Queenes raignt, hath not wit hin two monthes after his induction publickly red the sayd Articles in your Church, in the tyme of common prayer there, with declaration of his vnsayned assent therevnto:

21 Whether your Parson, Vicar, Curat or Minister, doe churche any vnmarrid woman, which hath bene gotten with Chylde oute of lawfull Mariage, and say for her the forme of thanksgiuing of women after Chyldebyrth, except such an vnmarrid woman haue epyther before her Chyldebyrth, done due penauence for her fault, to the satisfaccion of the congregation, or at her comming to gyue thanks, doe openly acknowledge her fault before the congregation, at the appoyntment of the Minister, according to order prescribed to the sayd Minister, by the Ordinarie or his Deputy, the same Churching to be had alwayes on some Sondaye or holy day, and vpon none other day:

22 Whether any of your Parsons, Vicars, Curats, or Ministers, or any other Priest, or any lay man or woman, doe wilfullye mapntayne, or defend any heresyes, false opinyons, or Popish errors, contrarie to the lawes of almighty God, and true Doctryne, by publike authoritie in this Realme now set forth, and what be their names: and whether any keepe any secrete conuenticles, preachings, Lectures or readings contrary to the law, and what be their names:

23 Whether there be any in your parrysh, that openly or pryvately say Masse, or heare Masse, or any other kynde of service, then is set forth by the lawes of this Realme:

24 Whether any popish Priestes, epyther going as Priestes, or disguised in other Apparell, or altering their names for any cause, or any other, or runagate persons, mispykers, or deprauiers of true religion, that doe not minister or frequent common prayer now bled, nor communicate at tymes appoynted by the law, doe resorte secretly or openly into your Parrysh, and to whome and of whome be they receyued, harbored, & resliued, and what be their names, and surnames, or by what names are they called:

25 Whether

## Articles.

25 Whether your Parsons, and Vicars, be resident, and dwell continually upon their benefices, doing their duties in preaching, reading, and ministering the Sacramentes: and whether they keepe hospitalitie, according as their livinges will extend: And whether their houses & chauncels be well repayzed and upholden:

26 whether they or any of them, haue mo Benefices then one, how many, and in what countreyes they bee, and what doe the names thereof.

27 whether they, when they be absent from their Benefices, doe leaue their Cures to a rude and vnlerned Person, and not to an honest, and well learned expert Curat, which can and will teach the people wholesome Doctrine: and whether in their absence, they doe procure learned men to preach in their Churches and cures, at least one Sermon euery quarter of a yeare:

28 whether such Parsons and Vicars as be not resident, whether keepe hospitalitie, doe relieue their poore Parishioners, and what giue they yearly to them, and if they be not resident, and may dispend yearly twenty pounds or aboue, ept her in this Diocesse, or else where: whether doe they distribute euery yeare among their poore Parishioners, at the least the fortieth part of the frutes of their Benefices, where they be not resident.

29 whether your Parsons, Vicars, Curates, and Ministers, keepe well their Registers of all weddinges, burynges, and chrysmings, within your Parrish, and doe present a coppe of them once euery yeare, by Indenture to the Ordinarie, or his Officers: And whether they reade the Queenes Maiesties Injunctions euery quarter of a yeare once, or no:

30 whether they, or any of them, keepe any suspected woman in their houses, or be incontinent persons, giuen to drunkennesse, ydelnesse, or bee haunters of Tauerne, Alehouses, or suspected places: or bee hunters, Hawkers, Dicke, Carders, Tablers, Swearers, or otherwyle suspected of any notorious crime, or giue any euill example of lyfe: and whether they (as they ought to doe) occuppe themselves in the Reading, or hearing of some parte of the holpe Scripture, or other good Lecture, or in some other Godlye or laudable exercise, meete for theirocation:

31 whether they, or any of them, do keepe or suffer to be kept in their personage or vicarage houses, any Alehouses, tippling houses, or tauerne, or doe sell Ale, Beere, wyne, or any Mictuell.

32 whether your Parsons, or Vicars, haue bought their benefices, or come to them by Simony, fraude, or deceipt, or by any colourable pact, or other vnlawfull meane whatsoeuer, or be vehemently suspected or defamed thereof: And whether they keepe in their owne handes, or haue demised, and let to serue their personages, and Vicarages, or their Glebe



## Articles.

Glabe land, or Tithes, or any part thereof, and to whom, and whether any such lease be made by the performance of any Synonimall pact, made directly, or indirectly, betwene the incumbent and the Parrone, or betwene the incumbent & any other person, for the presenting of some Incumbent to that benefice?

33 Whether any Minister or Priest presented to any benefice in this Diocesse hath communicated, promised or practised, or with the Parrone thereof, or any other person or persons, that had the aduonison or gift of the same benefice, or with any other person or persons, on his or their behalf, to give to him or his friends, any summe of ready money, for presenting him to the same, or haue offered by promise or bond, any lease, either of the whole benefice, limiting the rent, far vnder the iust value, or of the mansion house, Glebe landes, or any portion of the Tithes, and fruites of the same benefice, receiuing little or nothing therof, or suffering the Parrone or any other person that presented him, to haue his owne cythes within the Benefice, free vnto himselfe, or else haue graunted some pecuniary person, or other yearely commoditie, to him, his child, seruante, or friend, for preferring him to the same benefice, or otherwyle haue suffered him to make a gapne by any colour, deceit, or Synonimall pact, in bestowing the said benefice.

34 Whether the Church of your parrish be now vacant, or destitute of an incumbent, or no, and if it be, how long it hath bene so, and who is the Parrone: and whether he suffereth the benefice to lye vacant, and occupyeth the Glebeland, and taketh the cythes, and other fruites to himselfe, during the time of the vacation: or who else occupyeth and taketh the same.

35 Whether there be any lay or temporall man, not being within orders, or any child that hath, or enjoyeth any benefice or spirituall promotion, and whether your Parson, Vicar or Curat, be of sufficient learning, wylledome, and discretion to supply and serue such a charge.

36 Whether any Priest or Minister become into this Diocesse, oute of any other Diocesse, to serue any cure here, without letters testimonys all of the Ordinary, from whence he came, vnder his autentike Seale and hand, to testifie the cause of his departing from thence, and of his being here.

37 Whether for the retayning of the perambulation of the circuits of your parrish, the Parson, Vicar or Curat, Churchwardens, and certain substantiall men of the parrish, in the dayes of the Rogations, commonly called the gang dayes, walke the accustomed boundes of your parrish, and whether in the same perambulation and going about, the Curat doe vse any other rite or Ceremony, then to say or sing in English, the two Psalms beginning benedic anima mea Domino, that is to saye, the Cij. Psalm, and the Cij. Psalm, and such sentences of Scripture, as be appointed

## Articles.

appointed by the *Queenes Maiesties* Injunctions, with the *Lettany*, and *Suffrages* following the same, and reading one *Homily* already deputed and set forth for that purpose, without wearing any *Surplices*, carrying of banners, or hand bells, or staying at *Crosses*, or any such like popish ceremonies.

38 Whether the *Parrish Clarke* be appointed according to the ancient custome of the *parrish*, and whether he be not obedient to the *person, vicar, or curat*, especially in the tyme of celebration of beyne service, or of the sacramentes, or in any preparation thereunto. And whether he be able and ready to reade the *psalt lesson*, the *Gospell*, and the *Psalmes*, with answer to the *suffrages*, as is v<sup>se</sup>d, and whether hee keepe not the *bookes and Ornaments* of the *Church* saye and cleane, and cause the *Churche and Quere*, the *communion Table*, the *Pulpet*, and the *Fount*, to be made decent and cleane, against service tyme, the *communion*, *sermon*, and *baptisme*.

39 Whether there be any man or woman in your *parrish*, that resorteth to any popish Priest for *shrift* or *auricular confession*, or any that within thre yeares now last past, hath bene reconcyled unto the *Pope*, or to the *Church of Rome*, or any that is reputed or suspected so to be: and whether there be any that refuse to come to the *Church* to heare beyne service, or to *Communicate*, according to the order now established by publike authority, and what be their names.

40 Whether there be any person or persons, ecclesiasticall, or temporall within your *parrish* or else wheres, within this *Diocesse*, that of late have retained, or kept in their custodie, or that reade, sell, utter, disperse, carpe, or deliver to others any *English bookes*, set forth of late yeares at *Louayne*, or in any other place beyond the *Seas*, by *Harding*, *Dozman*, *Allen*, *Wandery*, *Beapleton*, *Marshall*, *Wiltone*, or any of them, or by any other *English Papist*, eyther against the *Queenes Maiesties* supremacy in matters ecclesiasticall, or against true religion, and catholick doctrine now received, and established by common authority, within this *Realme*, and what their names, and surnames are.

41 Whether there be any in your *parrish* that v<sup>se</sup>th to pray in *english*, or in *Latine*, upon *Beades*, or other such like thing, or upon any superstitious popish primer, or other like booke, and what be their names.

42 Whether the people of your *parrish*, especially *householders*, having no lawfull excuse to be absente, doethenfully, and diligently endeavour themselves, to resort with their *Children* and *Servantes* to their *parrish Church* or *chappel*, on the *holydayes*, and chiefly upon the *Sundayes*, to morning and evening prayer, and upon reasonable let thereto, to some small place, where common prayer is v<sup>se</sup>d, and then and there to be orderly and soberly, during the tyme of common prayer, *Homilies*, *Sermons*, and other service of *God* there v<sup>se</sup>d, reverently, and devoutly.



## Articles.

thoughtfully themselves to the hearing thereof, and occupying themselves at times convenient in private prayer, and soho they be that either negligently or wilfully absent themselves, and come very late to y<sup>e</sup> church upon the Sondayes especially, or that walke, talke, or other wise unreverently behave themselves in the Church, or b<sup>e</sup> any gaming or pastime abroad, or in any house, or sit in the streets, or Churchyard, or in any Taverne, or Alehouse upon the Sonday, or other holy daye in the tyme of common prayer, Sermons, or reading of the Homilies, either before noone, or after noone.

43. Whether the forfeiture of twelue pence, for everie such offence, appoynted by a statute made in the first yere of the Quenes Maiesties reigne, be leuied and taken according to the same statute, by the Churchwardens, of every person that so offendeth, and by them be put to the use of the poze of the parrish, and if it be not, by whose default it is not leuied. And what particular summes of Money have bene forfeited that waie, and by whom since the feast of Easter, in the yere of our Lord. 1575. untill the day of giuing by the presentment concerning these Articles. And so from tyme to tyme, as the sayd Churchwardens and moze men shall be appoynted to present in this behalfe, and how muche of suche forfeitures have bene deliuered to the use of the poze of the parrish, and to sohom the same hath bene deliuered.

44. Whether you know any that in the tyme of the reading of y<sup>e</sup> Letany, or of any other part of the common prayer, or in the tyme of the Sermon, or of reading the Homilies, or any part of the Scriptures to the Parishioners, any person haue departed out of the Church, without iust and necessary cause, or that disturbeth the Minister or Preacher anye manner of wayes, in the tyme of daye service or Sermon, and whether any in contempe of their parrish church or Minister, doe resort to any other church or no.

45. Whether there be any Tyme keepers, Alehouses, Ale taylorers, or Tiplers, that suffer or doe admit any person or persons, in their houses, to eate drinke or play at Cardes, Tables, or such lyke game in the tyme of common prayer or sermon, on the Sondayes or holy dayes, and whether there be any shoppes set open on Sondayes or holy dayes, or anye Butchers or others, that commonly b<sup>e</sup> to sellmeats, or other thinges in the tyme of common prayer, preaching or reading of the Homilies: and whether in any layes or common Markets, falling upon the Sondaye, there be any shewing of any wares, before the morning prayer bee done, and whether any market or selling of any wares, be vsed or suffered in any Churchyard.

46. Whether for the putting of the Churchwardens, and Sworne-

## Articles.

men the better in remembrance of their duty, in observing and noting such as offend, in not coming to divine service, your minister or reader doe openly every Sunday, after he haue read the seconde Lesson at Morning and Evening prayer, manfully and warne the Churchwardens and Swozemen, to looke to their charge in this behalfe, and to observe who contrary to the sayd statute, offend in absenting themselves negligently, or willfully from their parrysh Church or Chappell, or diuergently, (as in aforesayde) vs themselves in the time of diuine service.

47 whether the Churchwardens of the last yeare, haue giuen to the parrysh a iust account of the church goods and rentes, that were committed to their charge, according to the custome that hath bene afoze time vsed, and what Church goods they or any other haue solde, and to whom, and whether to the profit of your Church or no: and what hath bene done with the money therof coming.

48 whether the Churchwardens and swozemen of the last yeare, haue of any private corrupte affection, concealed any crime, or other disorder in their time done in your parrysh, and haue not presented the same to the Bishop, Chauncelor, Archdeacon, Commissary, or such other as had authoritie to reforme the same, and whether they or any of them, at anye such tymes as they should haue bene at, drawne scrupce on Sundays or Holydayes, and should there haue observed others that were absent, haue bene away themselves at home, or in some Tauerne or Alehouse, or else about some worldly busynesse, or at Boules, Cardes, Tables, or other gaming, without regarde of their office and duty in that behalfe.

49 whether any man hath pulled downe or disconcreed any Church, Chauncell, or Chappell, or any part of any of them, any Church porch, Vestrie or Steeple, Almes house or such lyke, or haue plucked downe the Belles, or haue felled or spoiled any woode or timber in any church-uarde.

50 whether your Hospitals, Spittles, and Almes houses, bee well and Godly vied, according to the foundation and ancient ordinaunce of the same, whether there be any other placed in them, then poore impotent and needy persons, that haue not wherewith, or wheroby to liue.

51 whether any of your parrysh, being of convenient age, haue not receyued the holy communion thys last yeare at the least, and named ly at Easter last or therabouts, for ever, and what their names are, or receyving, haue not signified the same before your person, Vicar, or Curat, that he might conveniently byrnie them, or that haue refused to come to him to be examined.

52 whether there be any in your parrysh, that hath, or both offende, contrary to the statute made in the xxxij. yeare of the reigne of King Henry the vyght for reformation of Usury, and reuened by an Act made in the xij. yeare of the Quene, Mariage, what be the names of such offenders,



## Articles.

menters, and what is the manner of their bury?

53 Whether there be any in your parishes, that minister the goods of those that be dead, without lawfull authority, or any that suppress the last will of the dead, or any executors that have not fulfilled their Testaments will, specially in paying of legacies given unto the Church, or to other good and Godly uses, as to the reliefe of povertie, to Orphanes, norrie Schollers, poore Maydes marriage, high wayes, Schooles, and such lyke.

54 Whether there be any which of late have bequeathed in their testaments, any Jewels, Plate, Ornaments, Castell, or grayne, or other moveable stocks, Annuities or Summes of Money, for the erection or finding of any Whites, Diriges, Trentales, Torches, Lights, Tapers, Lampes, or any such lyke use, now by law forbidden, which are not paid out of any Lands, & wherunto the Queenes Maestie is not intituled by any acte of Parliament, and if there be any such legacy or appoyntment, what is the names of such Testators, and of the Executors of their testaments, what is the quantety and qualitty of the gift, and to what godly and lawfull use is the same converted, and employed?

55 Whether there be any Money or stock appertayning to your parish Church or Chappell, or to the poore of your Parish, in any mans handes, that refuseth or deferreth to pay the same, or that useth fraud, deceit, or delay to make any account in the presence of the honest of the parish for the same: and whether any such stock be decayde, by whose negligence, and in whose handes, and whether the store of the poore mens goods be openly and indifferently given where neede is, without partyall affection.

56 Whether the Scholemasters which teache within your parish, epyer openly, or privately in any Noble or Gentlemans house, or in any other placethere, be of good and sincere Religion and conversation, and be diligent in teaching and bringing up of youth, whether they be examyned, allowed, and licenced by the Ordinary or his Officer in that behalf, whether they teach the Grammar set forth by King Henry the eighth of Noble meynorpe, and none other: whether they teach any thing contrary to the order of Religion, now established by publike authority, and whether they teach not their Schollers the Catechisme in Latine, lately set forth, and such sentences of Scripture as shall be most expedient and meete to moove them to the love and due reverence of Gods true Religion, nowe truly set forth by the Queenes Maesties authority, and to induce the to all godly life, and honest conversation, and what be the names and surnames of all such Scholemasters and teachers of youth within your Parish, as well of such as teache publicke, as those that teache in the houses of Noble men, Gentlemen, or other private men.

57 Whether any within your parish practise Physicke, not being a Doctor or Bachelor in that facultie, at the least, or else have not bene o=

## Articles

whether there be any by the Diuine, and whether ther be any with you that practise Sorcery, and by whome they haue bene licensed, what their names be, and where they dwell, and whether there be amongst you any that be Sorcery, or witchcraft, or that be suspected of the same, and whether any be any Charmer, or harmful prayers, or incantations in Latine, or otherwise, and namely in this wise, in the cure of womens tra- uayle of the body, and whether any doe resorte to any such for helpe, or counsaile, and what be their names?

18 Whether there be among you any blasphemers of the name of god, great, or often swearers, adulterers, fornicators, incestuous persons, Whoredes, or receivers of naughty and incontinent persons, or harborers of women with child which be unmarried, conceyving or suffering them to go away before they doe any penance, or make satisfaction to the congregation, or any that be vehemently suspected of such faultes, or that bee not of good name and fame, touching such crimes and faultes, any braw- hardes, or ribauldes, or any that be malicious, contentious, or brecharis- ble persons, common slanderers of their neighbours, tynlers, soulders, or sowers of discorde betwene neighbours.

19 Whether there be any in these parts, that haue married within the degrees of affinity or consanguinitie, by the lawes of God forbidden, so set out for an admonition, in a table now appoynted to be affixed in euery parish Church within this Diocese, or any that being diuorced or sepa- rated for the same, doe yet notwithstanding, cohabite and keepe companye still together, or any that being married without those degrees, haue un- lawfully forsaken their wyues or husbannes, and married others, any man that hath two wyues, or any woman that hath two husbannes, and that being deuorced or separated asunder, haue married agayne. Any married, that haue made precontractes. Any that haue made priuy or secrete con- tracts. Any that haue married or contracted themselves without the con- sent of their parentes, tutors, or gouernours. Any that haue married with- out banes, thysse solemnly asked. Any couples married, that liue not toge- ther, but clamorously liue apart. Any that haue married out of the par- ish church, where they ought to haue solemnised their mariage.

20 Whether the Minister and Churchwardens haue suffered anye Lords of myshate, or Sumner, or Lads, or anye disguised persons, or others, in Christmasse, or at May games, or anye Maye dan- cers, or at any other tyme to come vncurrently into the Church, or Churchyard, and there to daunce, or play any vnseemly games, sports, scoffes, teases, smut on lectures, or vrbaine talks, namely in the tyme of common prayer. And what they be that commit such disorder, or accom- pany or maintaine them.

21 Whether upon presentment made to any of our Officers, as chan- cellor, Archdeacon, commissary, or officiall, the parties so presented or detected haue had sufficient punishment, according to the quantity of gui- ltyes



## Articles.

litye of his or their offences, and to the satisfaction of the congregation, and if not, then to present all such, to the end to receive their full punishment according to their severall delicts and desertings. And whether anye of our forsayd officers, have for mony, or for any other reward, whatsoever committed or dispensed with the punishment or penance of any person within your parish, to them presented within the last Session of this present parliament for adultery, fornication or incest, or any of them. And any that have committed any crime, or fault worthy of presentment and not yet presented, then to present him or them, & whose punishment or penance have bene so committed or dispensed, and by whome, and what have bene taken to your knowledge or hearesay. And what they be that are suspected, and not presented, and where the said parties or any of them now be, and dwell.

62. How many adulteries, incests, and fornications, are notoriously knowne to have bene committed in your parish, since the last Session of this present Parliament, how many offenders in anye such faultes have bene put to open penance, and openly corrected, and how many have bene winked at, and bozne withall, or have slyed and payde mony to the Arch-deacon, chaunceloz, commissary, official, or their Deputies, or to the Deanes, registrars, or Sumners, or any of them, for to escape open punishment and correction, and what their names and surnames be, and what summes of money or rewards hath bene taken.

63. Whether the Deanes, rulers, and Sumners, or anye of them doe take any annuall rent, fee, or pension for their offices, and what they pay and to whome.

64. Whether you know any of set purpose, not having lawfull or reasonable excuse, that doe depart from the church in tyme of common prayer or in tyme of the Sermon, or of reading of homilies, or unreverently use themselves, or that disturb the minister or preacher, in doing any of these, And whether any in contemp, having a sufficient Minister within his owne parish, and using the orderly proceedings set forth in the booke of common prayer doe resort to any other Church, to any Minister not using the order of the booke, and generally whether there be among you any notorious evil liuers, or any suspected of any notorious sinne, fault, or crime, to the offence of christian people committed, any that stubbornly refuse to conforme themselves to true and Godly religion, now established by publique authority, or any that haue or haue had rumors of the alteration of the same, or otherwise that disturbeth good orders, and the quietness of Christs Church, and the christian congregation.

The

The Tenour of the oth ministered to the Church-  
wardens and foremen.

**Y**E shall sweare by almighty God, that ye shall diligently consider  
all and every the Articles given to you in charge, and make a  
true answer unto the same in writing presenting all and every such  
person and persons dwelling within your parrish, as have committed a-  
ny offence or fault, or made any default mentioned in any of the same  
Articles, or which are vehemently suspected or defamed of any such  
offence, fault, or default, wherein you shall not present any person or  
persons, of any euill will, mallice, or hatred, contrary to the truth, nor  
shall for loue, fauor, meede, dread, or any corrupt affection, spare to pre-  
sent any that be offenders, suspected, or defamed in any of these cases,  
but shall doe uprightly, as men hauing the feare of God before your  
eyes, and desirous to maintain vertue, and suppress vice. So **GOD**  
help you.

*God saue the Queene.*



Imprinted at London, by  
Thomas Purfoote.

Anno. 1579.